

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVI, NO. 35

KINGDOM BRIEFS

There are said to be 100,000 Baptists in Australia.

The Foreign Mission Board of the Presbyterian church sent out last year 118 new missionaries.

Judgment is generally tempered with mercy. If we have wrinkles the eyesight is poor so that we can't see them.

It is estimated that the cost of carrying on the war in Europe is \$50,000,000 a day. This does not take any account of the losses to business.

Pastor J. W. Weathersby was assisted by C. H. Mize in a meeting at Hepzibah, Lawrence county. There were twenty additions—fourteen for baptism.

Brother Philip Didlake, who has gone through the country from Clinton to Corinth in the interest of The Baptist Record, is now on his return journey. He wishes to thank the many who have shown him kindness on the route.

Pastor A. H. Mahaffey, of the Highland church, Meridian, asks for the prayers of God's people in their work as they are entering on the meeting. They received two for baptism last Sunday and two by letter, making fifteen since June first.

C. C. Briscoe reports a good meeting at Dry Creek church, Rankin county, where he was assisted by J. R. Johnston. There were three added to the church. He is being assisted at Pocahtontas this week by W. A. Jordan. After that he goes to the Fort Worth Seminary.

Without exception, all the religious papers we have seen condemn the waging of the present war in Europe as unnecessary and unjustifiable and we have not seen any secular paper that commends it or sees any good in it. Many hold the emperor of Germany responsible for it.

Brother W. E. Farr says, no Texas for him. South Mississippi is good enough. He reports one of the best meetings at West Columbia they ever had; twelve new members and the church on higher ground. He says Rev. H. H. Webb who helped in the meeting, is one of our great preachers.

Pastor T. J. Miley reports a good meeting at Bay Springs, where T. L. Holcomb assisted him. There were nineteen additions—twelve by baptism. They used the new baptistry. At Sylvaena J. W. Mayfield preached three sermons with power and profit. The pastor preached in the other services. Five were baptized.

Billy Sunday believes in social service, but sees the danger of magnifying it and ignoring Christ and His salvation. He says, "We've had enough of this godless social service nonsense. I'll go with you in eugenics, in social service, oyster soup, and institutional churches, but when you leave Jesus Christ out of it, good-night! The church is the one and only divinely appointed institution to feed the spiritual hunger of this world."—Ex.

To the churches of Copiah Association: We wish to call your attention to the fact that our association meets with our church the ninth day of September, which is Wednesday after the first Sunday in September. We are confidently expecting you, and are making due preparations to entertain you. We expect a blessing from your coming among us, and we hope that a full representation will be on hand from every church. There will be a reception committee that will meet the trains and assign homes to all visitors. Come praying that God may give us a glorious session. Yours in the extension of the Master's kingdom, (signed) J. G. Gilmore, Georgetown.

A brother in the central part of the State writes asking what should be done with a member of the church who has been divorced without the one scriptural reason of adultery or fornication and marries again. There is only one thing to do in such a case and that is to withdraw fellowship from people who live in such a union. It is a pity and a shame that some of our churches permit such things to continue. The church ought to keep clean.

They say that Amherst is to establish a chair of "common sense," which reminds us of the old story of the wealthy patron who received notice from a college president that he had as well withdraw his son from school as he didn't have capacity. The father's reply was for the article to be furnished and the bill for it sent, that he was able and willing to pay for it.

The Socialist leader in Milwaukee said the reason Socialists were strong in that city is that they put nine-tenths of their income into literature, and every Sunday morning at five 300 people are out distributing it. A hint to wise Baptists is sufficient.

Brother Metz assisted Pastor Barnhill in a meeting at Pleasant Ridge, Lincoln county. There were twenty-five additions, nineteen of them by baptism. These brethren are students in Mississippi College.

The receipts of the federal government through customs and the income tax for the past year are said to exceed the expenditures by nearly \$38,000,000.

Pastor Morgan, of Brookhaven, is spending his vacation with friends at Aberdeen, Leland and Shaw, his wife and children accompanying him.

Joseph Sarto died last week in Rome. You don't know him? Well, we didn't either, but he was the head of the Roman Catholic church.

I. A. Hailey helped H. C. Joyner in a meeting at Union. There were over twenty baptisms and about as many more received otherwise.

In 1750 there were said to be one place where liquor was sold to every forty-seven people. Now there is one to every 330.

W. H. Morgan assisted again at Nola in their meeting this year. There were two additions.

Billy Sunday begins an evangelistic campaign in Denver, September 6th.

Carey Association meets at Roxie October 2nd and not at Natchez, October 3rd, as in the list.

Rev. C. C. Pugh, of Hazlehurst, has agreed to teach the Bible in Mississippi College next session. We congratulate the college and wish him great joy.

Our sympathy is with Brother Thos. A. Johnson, manager of the Baptist World Publishing Co., in the loss of his brother, who was shot by robbers in West Virginia.

The Booneville Banner announces that Rev. J. H. Buchanan will go to Amarillo, Texas, to begin his new work as teacher with Prof. B. G. Lowrey in the male academy.

Missionary J. G. Chastain is at work in North Alabama. He joined the brethren in their campaign in Lauderdale county, starting at Florence, Ala., last Sunday, August 16.

One-fourth of all the people who live in liquor territory in the United States are found in six cities: New York, Chicago, Philadelphia, St. Louis, Boston and Cleveland.—Ex.

Moderator A. H. Dale writes us that the Jefferson Davis County Association will meet with Bethany church on the 15th of October, not the 13th, as printed in the list. The church is a mile and a half from Prentiss.

Some of our Baptist people are justly exercised over the disposition of the Baracas and Philatheas to sever themselves from the interests of the local church and from all loyalty to the denomination. Some pastors find them of very doubtful service in their churches.

Brother E. S. P'Pool is bearing his suffering and inactivity patiently since his accident. He will assist Brother Solomon in a meeting at Main street church, Hattiesburg, as soon as he is able to be up, and will be ready for evangelistic service to which he has devoted himself.

R. W. Bryant reports a great meeting at Antioch church, near Copeland, Ala. Some said it was the best in twenty years. Nine were received for baptism. The people are much in love with Pastor J. A. W. Lowrey and gave him an indefinite call. They invited Brother Bryant for a meeting next year.

The editor was with Pastor J. E. Barnett and the saints at Prentiss in a six days' meeting. There were twelve additions of whom eight were by baptism. The weather and the election were somewhat against us, but the people prayed and the Lord added His blessing. Many of the Lord's noblemen are here and they know how to show hospitality to the visitor. This closes seven weeks of meetings in which the editor has preached. They have been filled with labor and joy. And now he enters upon the associational round. The Prentiss church puts The Baptist Record into every family and pays for it.

THE MEAT AND MISSION OF THE MASTER

By H. F. Hoiles, D. D.

"My meat is to do the will of Him that sent me, and to finish His work." — John 4:34.

There are three pictures in this chapter worthy of the painter's brush.

The disciples had gone into the city of Sychar, about two days away, to buy food for the little company. It was about noon on the third day of the journey from Jerusalem to Galilee through Samaria. Jesus sat down on the low wall around Jacob's well, hungry and thirsty, with relaxed body, and with weary yet gentle face. That is an impressive picture. The mighty Son of God, tired and resting.

When the disciples returned they found Him, with animated countenance, eagerly talking with a Samaritan woman, who came from the town for water. He came to seek the lost, and was always especially anxious to find those who had gone farthest away. With marvelous skill he had quickened and satisfied the spiritual thirst of this soul, and was full of joy. In response to the disciples' entreaties to eat of the food which they had brought, He said, "My meat is to do the will of Him that sent me." For this I hunger; this is my refreshment, my strength, my satisfaction. To carry on that work, step by step, according to the Father's will, and to have in prospect its completion on the cross, is my food. For this I have been nourished and quickened. That, too, is an attractive picture.

He was sent. My meat is to do the will of Him that sent me. His coming was not the caprice of an impulsive soul, nor the doubtful experiment of an ambitious seeker of fame; it was the fulfillment of a divine mission. "God sent His Son into the world to condemn the world; but that the world through Him might be saved." He said that He was sent, separated, and sent into the world by God the Father. He insisted that He came down from heaven to do the will of Him that sent Him. At the close of His earthly mission He said with great satisfaction and joy, "I have finished the work which Thou gavest me to do."

When it is said, however, that Christ was sent, it is not meant that He was compelled to come on an unpleasant mission, but merely that His work was in accordance with divine counsel. As Paul says, His mission was "according to the eternal purpose which God purposed in Christ Jesus our Lord." As Mediator in human redemption, He willingly and joyfully came to bring God's message to men, and to do His work among them, shouting, "I delight to do Thy will, O my God." "My meat is to do the will of Him that sent me."

To do the will of Him who sent Him, to deliver His message to men, to declare Him, to open His heart to men, to complete God's work among men, was the food of His soul, the supply of its truest needs, the satisfaction of the deepest desires of His nature.

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Meat nourishes, strengthens, refreshes, satisfies. The bodily hunger and thirst which our Lord had felt, when wearied with His journey he sat down on Jacob's well, was forgotten in carrying on the divine work in the soul of the woman of Samaria. His soul was full of other thoughts which drove away all sense of hunger. He had been eating that meat, He had been doing that will, when the disciples were away. So grateful had it been to Him to be thus engaged; so earnest and happy had He been in leading a solitary woman, and in sending her away in full belief of His Messiahship, to go and bring others to Him, that bodily appetite ceased to solicit, and the hunger of an hour ago was no longer felt. This was His meat—that He might be constantly doing God's will, and at last complete His work. We know with what joyous emotions He said at the close of His mission on earth, "I have glorified thee on earth; I have finished the work which Thou gavest me to do."

The third picture is inspiring. A crowd of Samaritans set out with the woman for the prophet at the well. Jesus and His disciples looked at the people coming to Him through the green fields. They saw only the crowd and the fields of springing corn, which in a few months would be ready for the harvest. He saw the wide fields of the world's nations already white unto the harvest. Raising His hand, He said with trembling emotion, "Say not yet, There are yet four months and then cometh harvest; behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." Lift up your eyes, that you may see far. Look, and you will become interested and prayerful. Becoming interested, you will wish to enter the fields crowded with ripe, golden and perishing grain.

As was the Master, so are the disciples. He was sent; so are they. In His prayer for all those who should believe on Him in every age and place, our Lord said, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is His desire and prayer that every one of His disciples should enter upon the mission which He had fulfilled on His own behalf; and, in preparation for that work, that they might receive the same sanctification. It is the mission of every Christian to do God's will on earth.

Can there be anything more solemn, more thrilling, than the conviction that God has a purpose in one's life, and has given him a commission to fulfill that purpose? This purpose, this mission from our exalted Lord, is to carry His message to men, to convey His Spirit unto them, to reveal His great heart unto them, to do His will among them. A more important commission was never given to an angel.

An intense desire of the true Christian's soul, the satisfaction of the deepest yearnings of his nature, the meat which nourishes and refreshes, is to do God's will.

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Three things are essential to obedience:

(1) There must be an obedient spirit. Only such a soul can have insight into God's will. Jesus said, "If any man will"—is willing, anxious, determined to—"do His will, he shall know of the doctrine." Christ's will was always in harmony with God's will. The will of man is brought into harmony in his regeneration. He asks with the converted Saul, "Lord, what wilt Thou have me to do?" God's will becomes the law of His Spirit. He says, "I delight to do Thy will, O my God; yea, Thy law is within my heart." (2) The obedient spirit must have an expression of God's will. God's written law is the authoritative expression of His will, the transcription of his nature. (3) There must be honest effort to do God's will. An obedient spirit alone will not satisfy the disciple, nor will the performance of deeds which are required. The spirit without the doing would be only intention; but the spirit going out in the execution of God's will is obedience and satisfaction, the food of the soul. Be not satisfied with any feeling, with a mere movement of the soul toward God; aim at doing His will. Many persons seem to think that the great attainment is to be on the top wave of feeling. It is a greater privilege to be in the performance of duty. "To obey is better than sacrifice." Doing the will of God is more acceptable to Him than any story one can tell about his enjoyment of religion. There is a morbid religious sentiment which will set aside the expressed and recognized will of God for its own gratification. Often the disobedient revel in emotion, and esteem themselves as Christians extraordinary because they are on a high wave of feeling. There is no nourishing, strengthening meat in this. To do God's will is food.

This food satisfies. But can we ever do the will of God perfectly and therefore eat of that meat which Christ ate? See what He did say. Not the accomplished mission, not the perfected work of God among men, but the end which He ever kept in view, was the food of His soul. "My meat is that I may be doing the will of Him that sent me, and that I may finish His work; that I may be constantly doing His will, and may at last complete His work." This food is accessible to the weakest and most imperfect among us. We may in everything seek to know and do God's will.

This purpose and effort give nourishment and refreshment. There can be no higher function of the human soul than to obey God. To recognize Him, to believe in Him, to love Him, to commune with Him, to come into harmony with Him, is to live. Otherwise, man no more truly lives than the horse which he rides, the ox which draws his burdens, the dog which guards his house. The man who can say that "God's law, His expressed will, is not a terror, which makes me an outlaw, a fugitive; not an outward necessity, which makes me a slave; but an inward force, which makes me an obedient child"—that soul feeds. To him God's will is not an external necessity, but an inward power; not an unpleasant medicine to

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CHRISTIAN OPTIMISM—ITS SOURCE IN GOD.

There are two sides to the question of man's eternal salvation and the triumph of the everlasting kingdom of God—the divine and the human. If we take our view point from the God side, we are optimists; if from the human, we are pessimists. The trend of Christian thought today is along the line of human instrumentality, when it ought to be along the line of divine omnipotence. Our Lord and Savior was an optimist, and so were His apostles, and He made them so and at the very beginning of His reign on earth, hence their marvelous heroism.

The question as to whether an undertaking will succeed or not depends upon the character of the party that undertakes as to whether he has the wisdom to plan and the ability to carry to completion. This is pre-eminently true of the plan of man's redemption and of the triumph of the kingdom of Christ on earth. Now who has undertaken this infinitely gigantic work, and what of the wisdom and ability of the undertaking party. The Holy Book answers the question. Not human beings to be sure, but the Triune God has undertaken to do what He only can accomplish. Then listen to the Book. The Trinity is engaged in the salvation of man. It was so when the everlasting covenant of grace was entered into and it is so in carrying out the stipulations of that covenant. This is borne out in the history of the reign of grace. The covenant involves personal election by the Father, particular redemption by the Son, and the direct energetic operation of the Holy Spirit. The Holy Spirit is the agent and executor of the plans and purposes of the Triune God.

Our Lord, the Son having carried out His part in the stipulations of the covenant in His work of redemption, and ere he ascended on high, He gave His great commission to His redeemed church, basing it upon His omnipotent universal power and coupled

prevent death, but a pleasant food to nourish life. Such a man obeys God to appease the hunger of his soul. He feeds, grows, is joyous, and becomes strong.

Watkins, in Ellicott's Commentary, speaks of analogies in human experience. "The command of duty, the charming power of hope, the stimulus of success, are forces that supply to weak and weary nerves and muscles the vigor of a new life. Under these the soldier can forget his wounds, the martyr smile at the lion or the flame, the worn-out traveler still plod onward at the thought of home. We cannot analyze this power, but it exists. They have food to eat that those without know not of." We are not surprised when the Holy Spirit says through the Apostle John, that those who do God's will shall last. Other things will fail. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." He links himself with the divine order of things, and becomes as enduring as God Himself.

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with it this gracious assurance, "Lo, I am with you always, even unto the end of the world." As if He had said, I am with you in the person of the Holy Spirit who will take my place and work in my behalf. This promise was fulfilled as borne out in the inspired writings and so ours is the dispensation of the Holy Spirit. The office work of the Holy Spirit is to glorify Christ in the salvation of those for whom He died. Note then His movements and that He works in consonance with the will of Christ and is therefore:

1. **A Missionary Spirit.** Beginning His work at Jerusalem He did not stop there but extended His operations into Samaria and into Cesarea and into Antioch and into Rome and into lands farther away. He knows no geographical lines in His ministrations, the world being the field of His exploits. He knows no national or caste distinctions for He finds all hearts alike depraved, whether the body be adorned with ornamental robes or a simple girdle about the loins. He knows no race complexions, for the Ethiopian and Caucasian rejoice together under His melting, reviving power. He knows no intellectual distinctions, for the philosopher and the Hottentot are taught the same lessons by Him. The crowned head and hungry beggar are alike made heirs of grace by Him. He moves within the kingdom of immortal spirits. The heart being the theater of his operations and every heart that is under His influence is a missionary heart. The word "anti-mission" is not found in His vocabulary. He is:

2. **A Guiding Spirit.** A part of His office work is to "guide into all truth" but He does more, He guides those that are under His influence into every good work. As He did in apostolic times so does He now open the way, impress the mind and guide into fields of labor both at home and abroad. Every pastor, every evangelist, every Christian worker, every missionary in every field in home and in foreign lands is just where the Holy Spirit led him or her. O blessed guiding Spirit, as the pillar of fire and cloud was to ancient Israel in her journeyings, so art Thou to the true Israel of God. Thou hast guided and will continue to guide the ransomed church till her journey is ended. He is:

3. **A Conquering Spirit.** There be those of little or no faith who would limit the power of the Holy Spirit in His dealings with depraved humanity. Is there a heart too hard for Him to break, or a will too stubborn for Him to subdue? He who rent the Jewish rocks and caused them to open their strong mouths and praise the Savior with their flinty lips, has broken the hardest hearts and subdued the most stubborn and caused incense of praise to God to arise from hearts hitherto the most iniquitous. It is as easy for the Omnipotent Spirit to blast a rocky mountain from base to summit as to turn a pebble. As easy for Him to break the iron bands of unbelief around the heart of Saul of Tarsus as to open the gentle womanly heart of Lydia of Thyatira. He holds

the hearts of kings in His hand, and conquers opposition to the gospel so that the gates of the nations are thrown aside open to receive it. "Not by might nor by power but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain; before Zerubabel thou shalt become a plain." He is:

4. **A Sovereign Spirit.** He moves when and where he pleases. He would not be God if He could not and did not. The writer does not refer now to the ordinary influence of the Spirit in Bible lands, nor how He may be resisted by the wicked and grieved by the Christian, but it is to the efficacious power of the Holy Spirit in effectual calling that he refers. The history of the gospel in all ages verifies the truth that he is a sovereign Spirit and the sovereign dispenser of grace. He moves at times like the gentle breeze, opening the heart and revealing Christ to this and that one here and there. Then a certain church or community is under the gracious power of the blessed paraclete. At other times, though remote from each other, like a cyclone He sweeps over a large district of country in His regenerating power and in His path "the slain of the Lord are many." While our Lord Jesus, the antitype of Moses, is holding up His hands of intercession on the mount of God above, the Holy Spirit, the antitype of Joshua, is leading the forces of the Israel of God against the forces of Satan on earth and victory for the "Captain of our salvation" is assured.

In conclusion, let us rejoice and be glad that we have such great encouragement to work on, toil on, fight on in the service of our God. Oh, what wondrous encouragement we have as we go on with the evangelization of the nations seeing that success is not hung upon human contingencies, nor upon the weakness of frail human nature, but upon the unfailing promises of God that abideth forever, and the presence and power of the Eternal Spirit who is omnipotent to bless the work of the weakest of His saints. Our Lord Jesus Christ "shall see of the travail of His soul and shall be satisfied." He will fulfill the good pleasure of His will in "taking out of the Gentiles a people for His name" and "who can stay His hand or say what doest thou." Meditation on these things should put us in the dust of humility at the feet of our Sovereign Lord and impress our hearts most deeply with the truth that all our help must come from Him through the abiding energy of the Holy Spirit. Let us remember how He said, "You shall receive power after that the Holy Spirit is come upon you." O Lord, our God, endue us with this power, we pray Thee.

O. D. BOWEN.

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EDITORIAL

The Christian Index, of Georgia, a few weeks ago had something to say under this heading about two utterances of the Baptist and Reflector. One of which spoke out a strong conviction as to a point in which there is not entire agreement among Baptists, and the other a rather defiant expression of the part of some Baptist Baracas and churches in which they expressed a preference for the interdenominational rather than the Baptist affiliation. Of course, the voices were not in harmony for one was strongly Baptist while the other was well it was not. The Index did not agree with the first voice, while the other seemed to sound sweet. Indeed it had only words of severe censure for the first which was in favor of are in the appointment of missionaries, and was tickled by the rebellious voice of those who preferred, like Samson, alliances with the other nations. This article of the Index was quoted in the Baptist World with evident approval. It is true that the Index later received more light from some source, and had an article explaining away the seeming approval of the rebellious Baracas. We hope others who agree with them will see more light from some source.

Now the purpose in calling attention to this matter is not to enter the lists of discussion but to say that we may learn from articles of this kind more about where we stand. In discussions on efficiency and creedal statements and interdenominational co-operation has been very difficult to know where the brethren stand who favor co-operation. Indeed it is hard to be convinced that they know themselves. One of two things seems to be certain—either they don't know, or they don't wish other people to know. Now we are of those who believe that in our organized work, efficiency will depend on and be proportioned to a strict and strong denominational policy. Compactness and individuality are essential to efficient service. We never heard of the Siamese twins doing anything. And as for Siamese triplets or quadruplets they are unheard of. This apart from differences of doctrine and polity. If harmonious co-operation makes the machine do its work best; then let's have

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no mixing up with others. This has nothing to do with the question of union-meetings, or matters civic or social. It is not to disparage or discourage brotherly love and mutual esteem. But in all our co-operative work at home and abroad, Baptists have a distinctive work to perform and if it is ever to be done, they must do it themselves. Even where we are doing the same work as others there is no advantage in breaking down our own organization. Because your neighbor is raising corn and you are raising corn there is no use to tear down the fences and all have a common field and let the plowing and harvesting be done in common. This is not making for efficiency. We believe in being social but we are not socialists in religion or politics.

James twice speaks in his brief epistle of what God has "promised to them that love Him." It is plain that

there are special promises or promises of special blessings to those who have in their hearts a real love for God. He has the right to bestow His gifts according to His own will. But there is no necessity for supposing that in this case the blessings are arbitrarily conferred. It is altogether likely that God works according to the laws of men's minds. If we had sufficient information and clear understanding we should in our own minds in every case justify His action and approve His decisions. The great day of final judgment will bring to light not only the hidden things of men's hearts, but in doing this will vindicate the ways of God to men, demonstrate the righteousness of His counsels from eternity.

It is not difficult to see how God can and does bestow special favors upon them that love Him. There are things in the very nature of the case that can come to these alone. And this not from any arbitrary preference but, to put it into present day speech, for psychological reasons. God does not violate laws that He Himself has made, but works in harmony with them. This is the more easy in the case of men because they are made in His image and the normal workings of their minds are in accord with His. The highest blessings which God bestows are not the outward but the inward conditions; they are not in what we have but in what we are; not possessing but becoming; not material but spiritual. The heart that loves God is itself open to impressions and improvements to which the careless and callous are sealed.

It is instructive to notice that the blessings are not promised unconditionally to those who love Him. Perhaps it would be better to say that this attitude of heart fulfills other conditions or is born of other conditions which makes these highest privileges possible. Notice that James says, "Blessed is he that endureth temptation for he shall receive" what was promised to them that love Him. Again, "Did not God choose the poor as to the world to be rich in faith and heirs of the kingdom which He has promised to them that love Him." From these it appears that poverty is more

faith, requiring a feeling of dependence and the habit of trust. That this and similar trials test the power of endurance and develop the quality of self-control and steadfastness and the finer qualities of character. Here again is work for the psychologist, for psychology would always arrive at the same conclusions as revelation if it had light enough and strength enough.

Now it will be helpful to see what is the special blessing promised to them that love Him. In one place it is called "the crown of life;" in the other it is called the kingdom. It is easy to see that these are closely akin if not identical. A crown is the symbol of kingship and is the property of one who is heir of a kingdom. This is not to exercise proud and pretentious sovereignty over cringing and fawning serfs. It is to know the sources and control the forces of "life." It is to have the largest development of all the real vital forces that go to making character. It is to discover and loose the constituent elements of manhood and womanhood and weave them into triumphant personality. It is to correlate and co-ordinate all spiritual energy in the successful task of reproducing the image of God. This crown of life, this inheritance of the kingdom comes to those who love Him. Love to Him frees the noblest elements in man and directs them to a worthy end.

Passing through a section of South Mississippi where the "geological formation," as they say in Georgia, is

A LESSON TO BAPTISTS

largely Baptist, the train turned a curve and ran into a little town where the most conspicuous building was a large church with a large cross on top of it. The first mental query was, "Have these Baptists taken to putting crosses on their houses of worship?" But upon inquiry of a fellow passenger, it proved to be a Roman Catholic church, with a home for the priest and a school house close by. It seemed not exactly an "anachronism" but an anatopism, a thing very much out of place—a Catholic church in a Baptist country. But it is a free country and the Baptists made it so, and will keep it so. It is as free to one creed as another. And yet it brought a pain to see this representative of the dark ages here in the country side of Mississippi in the twentieth century.

A year or two had passed and a stop was made at a town near this same church and a Baptist deacon gave the origin of it. Many years ago when this part of the State was the land of "big sticks," that is, when there was nothing but tall pine trees and a scattered population, mostly Baptists, there came in a new family said to be from New Orleans, though nobody knew much of their former home. The head of the house was Michael O'Rourke, and it wasn't hard to tell where his name came from. It was synonymous with shamrock and shillies. His religion came from Rome and he believed in it. He had a large family, of course. These he kept supplied with literature which taught

them their faith and kept them in it. Their faith came by reading and feeding on it, and there is the moral of this story. They waxed strong in the faith, such as it was. There was nothing to do but believe what they were taught. After a while they all married—married Baptists, for there was not much else in that country to marry. That is, they were Baptists by name and tradition. Most of them were strangers to a Baptist newspaper or book. To be sure, they had seen Bibles about in various places but there was no stimulus to inquire into them or help in interpreting them or enthusiasm in obeying them. It was easy for their Catholic wives and husbands to carry them body and soul into the Romanist fold, and they did, to a man and to a woman. That gave them considerable headway.

In the meantime the old gentleman and other members of the family were handing out books (of their kind) to the neighbors, saying, "Here's a good book, take it home with you and read it." Which they did; and that being about all there was to read, they swallowed the bait and were drawn into the Catholic church. There was not much else to read, and their hungry minds eagerly fed on this that was furnished them. The Catholics were doing the best they knew how and the Baptist fathers and mothers were doing nothing to supply the spiritual needs of themselves and their children. That is how there came to be a large Catholic church at Bassfield and how they spread over the country round.

It is not always Romanism that invades the country and sweeps away the strong young Baptists. Now it is materialism and worldly ideals. Now it is Russellism; again it is Adventism or Christian Science. As a man thinketh in his heart so is he; and there is nothing that controls his thinking like what he reads. Who is responsible for all this? Is it the pastor? Is it the parent? Is it the publisher? Is it the denomination? We shall have to answer for it. And the judgment day is not far away. That it doesn't take but a few years to settle the question as to what this generation will be. It is time that Baptist people were waking up and taking notice. When you lay in your supplies count in that which makes mind and morals for time and eternity.

LAYMEN'S MEETING.

The laymen's executive committee, N. R. Drummond, chairman, met Tuesday, August 25th, in connection with executive committee of the Convention Board.

N. R. Drummond stated the object of the meeting to be to decide about the advisability of another men's convention which was decided favorably by unanimous vote. The time of this meeting was fixed for February 9th to 11th.

The place of meeting was left to program committee, consisting of N. R. Drummond, J. L. Johnson, Jr., S. R. Whitten, Dr. J. B. Lawrence, Dr. C. C. Pugh, Dr. I. P. Trotter, and J. E. Sweaney.

The following members were present: N. R. Drummond, Prof. Aven, Mr. Austin, W.

THE BAPTIST RECORD

M. Whitten, J. M. Hartfield, Dr. P. I. Lipsey, Dr. C. C. Pugh, Dr. J. B. Lawrence, Dr. King, Dr. W. A. Borum, J. E. Sweaney.
J. E. SWEANEY, Secretary.

MISSISSIPPI BAPTIST HOSPITAL.

Inasmuch as the associations soon begin to hold their sessions, we have thought it well to give a sketch of our work for the past year hoping it will prove helpful to those writing and discussing reports on this subject. During the present year we have cared for in our building with eight rooms for patients, 340 persons, 100 more than we cared for the previous year. Of the 340 we lost 13 by death.

Of those treated this year, 232 were received at regular charges. Fifty-nine paid without charge. In the list of patients were six children from the Baptist orphanage, ten from the Methodist orphanage, and four from the Mississippi Home Finding Society. The total amount collected from patients is \$7,129.83. The benevolent work done figured on a conservative basis amounts to \$1,501.95.

In addition to this, the benevolent work done by the physicians and surgeons practicing here totals \$3,358 and represents service rendered to eighty-one patients. Then, of course, they made reductions to many others.

Running Expenses.

Notwithstanding the amount of benevolent work gladly done, it is a pleasure to report that all current expenses have been met, and we have also been enabled to pay some on old accounts. This has been made possible by cash contributions and donations from individuals, and especially from our W. M. U's, and by the practice of rigid economy.

The New Building.

Work has been resumed on the new building and is progressing rapidly. We hope to celebrate Thanksgiving day in it.

In order to go ahead with this work the trustees issued and sold to the Merchants Bank & Trust Co., Jackson, Miss., \$30,000 worth of bonds. These bonds bear six per cent interest and are to be redeemed within the next seven years. This money is to be paid out of the subscriptions given to the hospital. The notes falling due before the first of January, 1915, were reserved and we are looking to these for funds with which to buy the fixtures and furnishings for the building.

The Religious Side.

Although Christian services in connection with hospital work is comparatively new, yet the only reason for the existence of this hospital is to do service in the Master's name. We have sought to do all our work in a Christian spirit. Our Bibles, tracts and religious papers have been read with pleasure and profit. Public services have been held on Sunday afternoons when practical and would have been held often if there were a suitable place. Our nurses have daily devotional services, and some of them are proving efficient as personal workers for Christ.

Our Needs.

Your informed sympathy and prayers. A prompt payment of all subscriptions as they fall due.

Further subscriptions to cover the deficiencies in those already secured.

The formation of a "Benevolent Circle" for systematic assistance in "helping those who cannot help themselves."

It is hoped that every association in the State will have a helpful discussion of this phase of their work.

Rejoicing in what we have been enabled to do, and looking forward to enlarged opportunities, I am,

Your humble servant,

BRYAN SIMMONS.

MISSISSIPPI COLLEGE.

Notwithstanding wars and rumors of wars the prospects for the largest attendance in the history of Mississippi College grow brighter from day to day. We have been very apprehensive on account of the financial situation that many men would be kept out of college, but certainly there is no room for complaint at this time. The last room in Batliff hall was reserved some days ago, and the remaining places in the cottages for the Self-Help Club are being taken rapidly. Six deposits were received by this mail, and within a few days, even before college opens, every one of the 150 available places in this department will be filled. The students throughout the State have shown their usual loyalty and enthusiasm. The pastors and alumni have also shown the finest kind of spirit in bracing up the work of the summer campaign. The campus is beautiful; the buildings have been painted and put in first-class order; silos are being built for our dairy herd, and we have a magnificent crop of corn, potatoes, ensilage and cane on our college farm. The athletic field is in splendid condition for the great contests of the fall, and work will begin again on our handsome library about September 10th, and we hope to have it ready for occupancy by January first. Almost every available house in Clinton has been rented for the year. The magnificent country club of Jackson is established on the Clinton-Jackson road, which is another step toward uniting the two towns and bringing the trolley line to Clinton. So, locally, we can boast of contentment, peace and prosperity, and there is a smile of hope on everybody's face.

I am delighted to announce that Dr. Pugh, pastor at Hazlehurst, will have charge of the Bible work in Mississippi College during the coming session. Dr. Pugh is scholarly, bright and pleasing. His work will be a blessing to the college student and a pride to our denomination.

Let every friend of the college, every pastor and former student, make an enthusiastic advance all along the line for the next three weeks in behalf of our college work and let us have the greatest opening in our history. This depends upon you, and let no effort be left undone to accomplish this great purpose.

Yours for the largest success,

J. W. PROVINCE.

THE FIELD GLASS

AN INTERESTING CHINESE CHRISTIAN FAMILY.

Some fifteen years ago a North Carolina Baptist missionary, living in west end of Shantung province, was on an itinerating trip some two hundred miles to some cities in Honan province. On the streets of a large city he was one day preaching in front of a small shop occupied by an old man, a tinker in tin. The old man left his bench and went into the crowd and bent forward earnestly listening, drawing nearer and nearer. Soon he asked this question, "Do you tell us that there is some one who can make our hearts clean and prepare us for happiness after death?" The missionary replied, "Certainly, that is why I left my home in America and came here. That is the reason I left my family in Shantung and came here—simply to tell you all about that good news. It is true." The old man replied, "I have been hunting for something like that for thirty years, and there is such a plan I want to know more of it." He had been a devout Buddhist for thirty years, slept by his mother's grave for two years after her death as a mark of filial piety and so got his name registered in Peking and in every province of the Empire. He sought the missionary in a dirty, narrow quarters at the inn, and soon professed to believe and rejoice in this glorious news of the world wonderful Savior and was soon baptized by this same missionary. This old man afterwards became my gate-keeper and cook at Poehow, and remained in our service till his death in 1908. He was a most devout and earnest Christian. We rarely ever ask specific individuals to lead in prayer, but call for volunteers and almost all our male members will thus lead in prayer. I scarcely ever heard old Brother Chu pray without begging God to move and save the rest of his family, consisting of a daughter-in-law, her three sons and three daughters and her daughters-in-law. He saw only two of them Christians, but he died a triumphant death and exhorted them to the end and testified of his assurance of the better land. Now, five years after his departure, his daughters-in-law, her three sons, two daughters and one or two of the daughters-in-law are all professed Christians and several of them are very earnest and efficient workers. One daughter, about twenty, who has never been to school a day, is a remarkable Christian girl, as earnest, modest, and real as I ever knew and has learned to read while working at our home and listening to the reading and by earnest application at home. They are exceedingly pious but some of them are of the real salt of the earth. We are hoping that some of them may become very eminent workers for the Lord.

G. P. BOSTICK.

EFFICIENCY IN ASSOCIATIONAL MEETINGS.

Victor I. Masters, Editorial Secretary.

There is evidence that brethren are giving increasing thought to making more useful the meetings of the district associations. There are about eight hundred and fifty of these bodies in the Southern Baptist Convention, composed of an average of thirty churches.

Recently, much is being said, and not too much, concerning church efficiency. In our Baptist system of organization no other body is so naturally adapted to inspire and plan for church efficiency as is the district association. It is composed of delegates from the various churches. The discussions of internal matters in the associational body will more surely be practical than similar discussions elsewhere, and there is no reason why they should not also abound in idealism and inspirational value. An editorial last month in the Home Field said:

"In the nature of the case the welfare of the churches and their efficiency is the prime concern of the district association. The discussion of various missionary and benevolent activities and of the doctrines of the Word, minister to the welfare of the churches, but still more direct is the ministry of a general and well-thought-out discussion of their needs, based upon an actual survey of their record and environment."

I repeat the utterance with the emphasis, not to minimize the importance of discussing at the associations various places of our co-operative denominational activities. These activities ought to be presented and by well-prepared speakers, but still more ought the efficient functioning of the local churches in their own environment to be an object of capable enquiry and deliberation, for the reason that the support of all things else and the very existence of enlightenment to feel the appeal of objects away from here, depend upon the efficiency of the local church in teaching and spiritualizing the ideals of its own body and community.

I commend this subject to the careful consideration of thoughtful brethren in each association. It is not enough to give one of the best hours at the annual meeting to discussing the state of the churches. If this is done without someone or more than one making preparation on the internal needs of the association and churches, so that he can pitch the discussion on a profitable plane, the result will probably be tame and react upon the cause, which it is sought to magnify.

Usually visiting brethren, who represent various boards or other co-operative tasks of the denomination, are well prepared on their subjects and speak to the edification and sat-

isfaction of the association. There visitors are not prepared to speak on the local needs of the association, or, if they are, consider it improper to do so. The only way out is for some local pastor or layman to take it upon himself to be prepared to lead this discussion. He will assuredly find a hearty and appreciative response on the part of the association.

Before me is a vigorous article in the Christian Index on associational efficiency, by Rev. W. H. Faust, of Georgia. Brother Faust says some plain and earnest words, which will do good. His characterization of the average chairman who is to read a committee report at an association is somewhat picturesque and amusing. With due allowance for splendid exceptions, we fear it is also a true though not complimentary picture. Brother Faust says:

"The average chairman of a committee does nothing at all during the year, and waits until the day before the association convenes or until it is in session and then sits down and jots on a bit of paper a few platitudes which show conclusively that he knows but little about the work, and reads it. It is adopted and that is the end of it."

Brother Faust shows the weakness of the scheme which in some associations puts most of the time at the disposal of "the visiting brethren." About this much might be said. We will condense what we say into a few sentences. First, it is hurtfully true at some associations. Second, the large majority of the associations suffer from too few visiting representatives of our co-operative work rather than too many. Third, it is only fair to say the association usually expects the representative of a board or other denominational agency to be well prepared on a subject about which they desire to hear, while it is not usually sure that local men will be specially prepared on other topics, for instance, the great, over-topping subject of the state of the churches, now under discussion. The supposition may be wrong, but it is probably based upon experience.

It is not a situation for which anyone in particular is at fault. It appears to us to be a situation to be improved by thoughtful and patient effort on the part of everyone of us who in any way touches the meetings of our association. Particularly is it a subject for the consideration of moderators, executive committees, pastors and active laymen in our associations.

The publicity department of the Home Mission Board has on hand a blank form which pastors or laymen may find useful in preparing a report for the association on the state of the churches; it is free on request. I give notice that it will require some real work on the part of the brother who fills out the blanks. But the work will give abundant material for an inspiring discussion on the state of the churches which is properly the central subject at district associations, and which will come into its rightful prestige if some members of the associa-

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Associations begin meeting September first.

Everybody ought to be busy, but nobody should be a busybody.

Associational letters have been sent to all the clerks to be distributed to the churches. If you have not received one, brother church clerk, write us and we will send you one.

The heroes of the world are those who try, and perhaps the most radiant figures in all that splendid company of immortals are those who keep on trying after repeated failures. Let's live the trying life, for this will prove in the end to be the triumphant life.

Wouldn't it be just splendid if we could have a full report from every church in every association in the State this year, and these reports, when made, would show no blanks for our mission work? This, I am sure, would be highly pleasing to our Lord. We do less than we ought unless we do all that we can. We can do this; let's do it for Jesus' sake.

We cannot be consecrated in water-tight compartments; in sections and segments of our being; that is, we cannot say, "Lord, be master of my mind, but let me do as I wish with my body." We cannot say, "Lord, be master of my life, but let me settle the question of my money." The Lord wants both us and ours. He not only seeks the devotion of the heart, but He craves the service of the hand also. Christ wants to be able to use us for His glory and our good, but this He cannot do unless He has the right of way in our lives.

There are three associations meeting on the first day of September: West Judson at Tupelo, Chickasaw at Waynesboro, and Pearl River at Antioch. These should set the pace for the other associations of the

tion will really prepare to lead the discussion.

To sum up: The state of the churches is central among subjects suitable for associational discussion. Second, it is useless to give a good hour, if nobody has given some real thought and work to preparing a report. Third, rightly to magnify this will not minimize other important objects which should be presented, and the good judgment and spirit of our associations will not permit any such seeming conflict. Fourth, no group of men will rejoice more in the new emphasis than will "the visiting brethren," who are expected to present various great co-operative activities and press them on the hearts of the associations.

Home Mission Rooms, Atlanta, Ga.

State in enthusiasm and efficiency. We have not been paying enough attention of late, perhaps, to the associational meeting. The association is, next to the church, the most important Baptist organization we have. It is, of all our general organizations, the closest to the people. And it should be made a power in the denominational life by becoming a rallying point for denominational enthusiasm, information and efficiency. Here is where denominational leadership takes its root, and kingdom service puts on its first fruits. Let us make the associations this year great inspirational meetings where spiritual force and power are generated for kingdom service.

SOME FACTS FOR STATE MISSION REPORTS.

There are some facts about State missions that ought to be gotten before our people during the associational meeting period. We believe in turning on the light, all the light possible, so that every Baptist may be as thoroughly informed as possible about our work.

First of all, we must let our people know that State missions is basal not simply in the theory of missions, but must be made so in the practice of our churches. Our State Convention, at its last meeting, directed that our State mission work be laid out this year on a basis of \$42,000. This is exactly the amount of our apportionment as suggested by the Southern Baptist Convention to foreign missions. It necessarily follows, therefore, that if our churches would follow the suggestion made by our State Convention, they would make their offerings as large to State missions as they made them to foreign missions.

Second, we should let our people know that at the last State Convention instruction was given to our Convention Board to make some definite and distinct changes in our State mission work looking to the efficiency of the work. These changes are set forth in the report on State missions in recommendations, first, fifth, sixth, seventh, and twelfth, and are as follows:

"First. That the board may be instructed to divide its work into departments, such as, for instance, church building, pastoral support, pastors' home fund, enlistment (to include encampments and institutes), Sunday School, B. Y. P. U., etc., and that its appropriations be made on this basis rather than alphabetically and by associations, as is now the case.

"Sixth. That it is the sense of this convention that the books of our Convention Board be closed absolutely on October 31st of each year, and that the report to the convention by the officers of the board be made

to include only the work done up to that time.

"Seventh. We instruct our board to institute a thorough and complete system of bookkeeping, and that a more detailed report of the receipts and disbursements of the board be made to this convention in its annual session.

"Eleventh. That our board keep itself in constant touch and interest with the associational representatives of State missions.

"Twelfth. That we instruct the Convention Board to employ a competent accountant to audit the books of the Convention Board treasurer, and that the report of such auditor be presented as part of the treasurer's report to this convention."

These recommendations and instructions are being followed out by your board with the result that no business institution of any kind in the country has a better system of bookkeeping.

Third. It should be emphasized that the work of State missions is reaching into practically every association in the State. Under the head of pastoral support we are doing work in forty associations and assisting 195 churches. The appropriation for this department of the work is \$25,000. Under the head of church building we are doing work in twenty-one associations, assisting thirty-nine churches to build houses of worship. The appropriation for this department of the work is \$7,500. Under the head of enlistment we have three enlistment missionaries in the field giving their whole time to the work of strengthening the rural churches and building up the waste places. The men in the field are W. R. Cooper, enlistment missionary in the Delta; J. P. Harrington, enlistment missionary in North Mississippi, and Zeno Wall, enlistment missionary in South Mississippi. The reports of these brethren at the next State Convention will amply justify this department in the minds of the most critical and exacting. In this department the appropriation is \$6,000. Under the head of Sunday School and B. Y. P. U. work, we have two men in the field for all their time. Brother J. E. Byrd, and Brother W. E. Holcomb. Their report for this year will be great. The amount appropriated for this department of the work is \$3,500. This makes a total appropriation of \$42,000 for the work this year. In addition to this we brought over from last year a debt of \$10,000 which must be satisfied. Making in all \$52,000, which we have to provide for. At least \$2,000 will not be called for of the appropriation made on pastoral support, which leaves \$50,000 to be raised if we come up to the convention without debt.

We have received from all sources up to the 22nd of this month, \$25,000. This brings us to the half-way mark. Let us get busy and make the landing triumphantly. Remember the books close absolutely on the night of October 31st.

Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor, Jackson
Direct all communications to the Editor
MRS. J. E. HARRINGTON, State and R. A. Leader, Columbus
MISS MARY BANKSTON, R. A. Leader, Winona
MISS MARY R. TILLEY, Correspondent, Raymond
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MRS. L. P. TROTTER, Grenada
MRS. W. A. BORUM, Jackson
All Societies in Mississippi send quarterly reports to Miss Margaret Lacky, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."
—Matt. 22:21.

GIVE THE BEST YOU HAVE.

There are loyal hearts there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your time of need;
Have faith, and a sea of hearts will show
Their faith in your word and deed.

Give truth and your path will be paid in kind,
And honor will have to meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we do and do;
Then give to the world the best you have,
And the best will come back to you.

—Anonymous.

FROM MRS. J. P. HARRINGTON, STATE
SUNBEAM AND R. A. LEADER.

The bands are responding to the suggested apportionment cards, and every one that I have heard from so far have said they would do their best to meet their apportionment. If we do our best, we will. And we will have made a great stride forward if we do, especially for our State work, and there is great need for our State just now. I am anxious for each and to have the catechism, written by our own secretary, Miss M. Lackey. It will give the children to know our State work. If you wish those catechisms write Miss Lackey, Jackson, Miss., as I haven't them. We have not all learned yet where to send our money. Please send all money to Rev. J. B. Lawrence, Jackson, Miss., and all reports to Mrs. J. P. Harrington, Columbus, Miss.

Dear hand leader, please send in your report at the end of each quarter, no matter how small the work done, report it; none

of us do very big things, but all of us doing little things will in the end make big things. Some of our largest and best churches write me that they have disbanded for want of a leader. Dear sisters, this ought not to be. If the Woman's Missionary Union could only realize their greatest opportunity—that of training their youngest child for the Master's service—I am sure that the girls and boys would be more easily won to the kingdom, as they make more valuable Christians when trained from youth.

"An angel paused in his onward flight, with a seed of love and truth and right,
And said, 'Oh where can this seed be sown where 'twill yield most fruit when fully grown?'
To whom can this precious seed be given that it will bear most fruit for earth and heaven?"
The Savior heard and said as He smiled.
'Place it at once in the heart of a child.'
The angel whispered the blessed truth to a weary teacher of precious youth.
Her face grew bright with heavenly light as she led their thoughts in the ways of right."

FROM THE SECRETARY'S OFFICE.

The Central Committee elected Miss Carrie Hooker Chiles as our Training School scholarship girl for the coming session. Miss Chiles is fitting herself to take charge of our kindergarten work in Japan, and will finish the entire course in the Training School next session. Let us remember her not only with our funds which we will gladly furnish, but with our prayers as well. Miss Fannie Traylor, of Columbia; Miss Ora Hicks, of Belfontaine; Miss Carrie Chandler, of Walthall; and Miss Sophia Sutton, of Prentiss, will be in the school also, Providence permitting. Write a personal letter to one or all of them, beloved, and tell them that you are thinking of them, praying for them, and longing to help them. A kindness like this will mean so much in their lives.

Miss Elizabeth Kethley left on the 10th for Fruitland Institute, Hendersonville, North Carolina. This is one of our mountain mission schools. Miss Kethley will teach Bible and music this coming session. As this dear girl goes from our midst to her chosen field, her heart burning with zeal for these "hill children" she so much loves, will not the friends at home remember her often at the throne? We shall give in this page very shortly some special needs of Fruitland Institute. Since this is our W. M. U. home mission work this year, let us as individuals and as societies, see to it that at least one school is better equipped for work because of the Mississippi W. M. U.

FROM GALLMAN.

Mrs. T. J. Bailey, Jackson, Miss.

Dear Mrs. Bailey:—For the last month the societies of our churches have been working

for the hospital. The New Zion society sent five dollars; Gallman a crate of chickens. The Y. W. A. girls are planning to give a linen shower in the near future. The Damascene ladies gave canned fruit, preserves, pickles, etc.

Now we turn our thoughts to State missions. We did well for home and foreign missions, and I trust we shall do as well or better for State missions.

Yours in the work,
MRS. D. W. McLEOD.

BROOKHAVEN, ROUTE 1.

Dear Editor of Woman's Page:—Many thanks for a sample copy of the dear old paper, The Baptist Record. I have enjoyed reading it. I also found some helpful clippings to read at our W. M. U. meeting. They were appreciated, and I hope some day to be able to subscribe for The Record.

We have a wonderful society at old Fair River church. It seems to be wide awake and doing good. Our church is one among the oldest; its next birthday will make it 100 years old, which will be in June, 1915.

Again thanking you for the sample copy, and begging an interest in your prayers. I am,
Yours sincerely,
MRS. W. A. MAXWELL.

FROM GLOSTER.

The W. M. U. of Galilee Baptist church is working very hard this year and as we look over our past six months' work, we feel greatly encouraged. We have fifty-eight ladies enrolled, and an average attendance of twenty-five. We were without a pastor for four months and we did not miss a meeting or collection.

We have a social meeting in the home of one of our members once a month. This has proven to be a profitable as well as a pleasant feature of our work. The first of the year we took the Bible study and are now in the midst of "Royal Service." We feel that we are making progress along all lines of mission work in gifts and personal service. Our new pastor, Rev. G. S. Dobbins, came to us in June and under his efficient leadership we have gained inspiration and hope to do greater things for the Master's work.

"The Lord hath done great things for us, whereof we are glad."

The following is our financial report for the past six months:

China offering	\$ 11.00
Home missions	30.30
Building church for Jews in New Orleans	18.00
Schoolroom for orphanage	20.00
Painting pastor's home	67.10
Bibles for S. S.	5.00
Charitable purposes	21.25

Total\$172.65

All of this amount has been collected this year except \$12.55.

ONE OF THE NUMBER.

GET RID OF HUMORS
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Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nyce and Herbert Bunyea.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

Avoids the Monotony of Repetition.
If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of rote and lose much of its meaning and helpfulness from the monotony of constant repetition.

Practical and Useful.

In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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THE BAPTIST RECORD

Jackson, Miss.

NEWS IN THE CIRCLE
MARTIN BALL

Rev. W. S. Blackman, of Alabama, could be had for a few meetings. He is said to be a real good evangelistic preacher.

Pastor W. S. Blackman was assisted in a meeting at Lottville by Pastor J. G. Gilmore, of Georgetown. He fed the people with the pure word.

Geo. W. Wilburn has accepted a call to the South Side church, New Decatur, Ala. He will be in college at Howard, but preach there every Sunday.

Geo. Green, of Georgetown, Ky., gives up the work of the Judson fund under the Foreign Mission Board and accepts a pastorate in Johnson City, Tenn.

Pastor J. B. Quinn writes: "Have just closed two good meetings. Pastor Madison Flowers aided at Mesa. There were twenty-five additions to the church."

The Moody Bible Institute has purchased the Schofield correspondence course and it will be conducted from that institution at Chicago. Schofield is the author of the Schofield Bible.

Pastor E. E. Dudley, Jonesboro, Ark., is enjoying a great meeting in the First church of that city. He has the aid of Evangelist Kennedy. The meeting is reaching the entire town.

The Baptist orphanage has received \$75,000 from Jesse C. Eason, of South Carolina. That will wonderfully help the South Carolina home. Oh that some one would do that well in our State.

Dr. Ryland Knight, of Clarksville, Tenn., is delivering two courses of lectures to the Y. W. C. A. conferences in California. His church gave him the vacation and \$200 to defray his expenses.

Howard College, Ala., had fifty students for the ministry last session, and, they say, the prospects are bright for seventy-five next session. The Alabama churches ought to see that they don't suffer.

Preachers' boys, they say, are the worst in the country. But many of our missionaries are preachers' boys. Now Dr. E. M. Poteat, president of Furman University, gives his bright boy Gordon to China.

In choosing a moderator for your association, be sure you select a brother who knows the people, is familiar with the workings of the association, and who will keep the business going all the time.

Miss Mattie Priest, who has for sometime been superintendent of the Louisville, Ky., Baptist orphans' home, will go as a missionary to China with her sister. She will likely enter the hospital at Shanghai.

Dr. J. B. Gambrell in the Baptist Standard, says: "The downfall of liquor rule in America is inevitable. All the forces of civilization are combining against it." The Lord grant that it may soon come.

Evangelist T. F. Lowrey, of Martin, Tenn., has just closed a glorious meeting with Alexandria church at Slayden, Miss. There were twenty-five converts—twenty-one approved for baptism. Church gloriously revived.

Carter Helm Jones, of Seattle, Washington, has been supplying at the Temple auditorium, Los Angeles, Cal. He was highly complimented by an Episcopal lady who heard him. His sermons must have been weak in doctrine.

Pastor J. B. Quinn recently closed a splendid meeting at Silver Creek, Pike county. The pastor did the preaching at the request of the church. One hundred and forty-seven members have been added to his churches this year.

Pastor Fleetwood Ball, of Lexington, Tenn., recently held a meeting with the Union Academy church, near McKenzie, Tenn., in which there were forty-two conversions, the majority of them joining the church by baptism. He was one time pastor of this church.

ANNA ELIZA HAYS THREADGILL.

Anna Eliza Hays Threadgill, wife of J. L. Threadgill, was born in 1874, professed faith in Christ and joined the Baptist church while quite young and married at about 16 years old, and to this union were born five children—four boys and one girl. She underwent a painful operation at the

hospital in Winona, and never did survive. Her remains were carried to Eupora, her home, for interment, where the services were conducted by the writer in the presence of a large concourse of relatives and friends and then the remains were laid to rest in the Eupora cemetery under the resurrection morn. J. F. MITCHELL.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE GREAT COMMANDMENTS.

Lesson X. September 6, 1914.

Mark 12:29-31.
Motto Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; and thy neighbor as thyself."—Luke 10:27.

Outline:

1. Love the fulfillment of the law.
2. Love superior to sacrificial offerings.
3. Love illustrated by the widow's gift.

Introductory: After the failure of the Pharisees and Herodians to entangle Jesus by their questions which we studied in our last lesson, the Sadducees, the Jewish sect that denied the resurrection and the future life, put before him a supposed case involving family relations in the hereafter (Mark 12:18-27). To this question, Jesus introduced a familiar and revered passage from the Pentateuch (Ex. 3:6) to teach continued existence after death. In today's lesson the Pharisees offer counseling together address to him another question through one of their scribes, who seems, however, to be actuated by a sincere spirit of inquiry.

This scribe has been listening to the talk with the Sadducees, and has been impressed with the profound spiritual interpretation that Jesus has given to the passage. As an honest seeker for truth, he asks, "Which is the best commandment underlying all the rest?" The different schools of Jewish tradition gave importance to different commands, often of a very trivial character, such as the wearing of phylacteries, of fringes on the garments, or of ablutions. Jesus lays down now an eternal principle, and marks love the foundation of the whole law. He quotes with slight variation from Deut. 6:4, 5, which was a part of the morning and evening worship in the temple, and added to Jewish ears. The Lord our God is one Lord declares the unity of God. Love is due to him from the whole man, the heart, the seat of the affections, the soul, where life centers; the mind, the organ of the understanding, and the utmost activity of the being. Such love implies the fulfillment of the first table of the commandments, and proceeding from it, the necessary adjunct, is the second commandment, which Jesus cites from Lev. 19:18, "Thou shalt love thy neighbor as thyself." "Love to God will flow out in love to man."—Rom. 13:9; Jas. 2:8. These two commandments were well known to the Jewish lead-

ers, but their understanding of them was narrow, perverse and unsatisfying, as will be seen by reading Matt. 5:43-48. Jesus gives them their proper dignity, and makes them the heart of God's revelation to man. There is none other greater than these; on these hang the whole law and the prophets.

2. The scribe recognizes Jesus' insight into the deeper meanings of the law, and shows a knowledge of the prophets' teachings in his answer. There is but one God, and love to Him with the whole being, and unselfish love of others, is more acceptable to Him than sacrificial offerings. "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings," says Jehovah through His servant Hosea. (6:6.) "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) "Obey my voice and I will be your God, and ye shall be my people." (Jer. 7:23.) These and many other Scriptures give God's attitude towards merely outward religious observance, and this student has learned from them that religion must be a matter of the heart. Jesus observes the understanding and candor of his words, and tells him that he is not far from the kingdom of God. It remains for him to act upon his knowledge, take the Savior as his, and depart from the evil company among whom he lives, but we are not told that he ever took these steps. Jesus' enemies do not dare further to question him, having been defeated in every effort to entrap him.

3. Our Lord sat and watched the stream of givers as it passed through the temple treasury, in the court of the women, each dropping into one of the thirteen large brazen chests his offering, according to his willingness and ability. Does he sit over against our treasury now? Many who were rich gave largely of their abundance; these offerings were needed in God's kingdom, and were appreciated by him according to the spirit that inspired them. But he makes special note of a "certain poor widow," who drops into the trumpet-shaped top of the chest two mites, about two mills or a fifth of a cent. Jesus calls his disciples and tells them that this poor woman has given the largest gift, because it was all she had. Others had much left of their abundance, after they had made their gift, but she had cast in all her living. "Nominally, they gave much and she little, but really they gave

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little and she gave much, for they gave their fragments and she her all. Their gifts were large, while hers were liberal. For the cheerful gifts of the poor, he has a peculiar tenderness. (Clarke.)

Scriptures: Luke 10:27-37; Ps. 40:6-8 and 51:16 and 50:7-15; Is. 1:11-20; Matt. 7:12; James 2:10; Matt. 22:40 and 5:17-20; I John 3:14 and 4:20.

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A PLEA FOR THE COUNTRY CHURCH.

Let us look for a moment at our country churches, the churches that have always produced our best men. Let us look at the hundreds of homeless and dying churches in our rural districts. Why are so many of these churches dying? Is it for the lack of consecration in our country pastors? I think not. Here, I think, is the trouble: A large per cent of our country churches have no houses in which to meet. Many of them are compelled to use a school house which is also used by another denomination. In most of these cases if there is a Sunday School, it is conducted by the other denomination. Hence we have practically no opportunity of training our young people in Christian service. The future church depends upon what we do for our young people. Another reason for this is the lack of co-operation on the part of the churches, which makes it impossible in many cases for the pastor to live in the community of more than one of his churches. And still another reason for this is the fact that many of these churches are supplied by college boys who look upon them as being merely a training school for the city pastorate.

So then, brethren, isn't it time for us to give more of our time and energy to the work of winning to Christ and less time to fighting among ourselves over technical points of theology? If the Baptists of Mississippi could become so aroused over the country churches and its needs as they have over other much discussed subjects we would have a much better Mississippi. And a better Mississippi means a better world. Evangelize the home land and the other will be easy.

Let some brother who has the ability suggest some solution of the questions which confront our country churches.

Yours in the Master's work, G. I. WEATHERSBY.

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Mrs. Hunt conducts the singing and helps greatly in personal work. She organizes at once the regular choir, then young peoples' choir or junior choir. Besides above she sings alone and at times she and Dr. Hunt sing together with wonderful effect.

Visible results of the meeting were a membership greatly revived, community stirred and put to thinking, one restored, fourteen by letter and twenty-six by experience for baptism—forty-one all told, added to our church.

Some will recall that three years ago Dr. Hunt and wife were with us in meetings, and seventy-four were added then, forty-six by baptism. I have been pastor here four years and one-half and have baptized over one hundred people into this church. The Lord has blessed our labors here in many respects, giving us baptisms between meetings, a splendid choir, a better working force and the church has at last gotten down to a financial system that meets all running expenses. There is not a pastor in the State with a more agreeable people

with which to work than I have. I know some will say, "He ought to have said, 'or easier to please.'" I'll admit that, brother, but you won't have to take salt with what I have said above, for I'm not resigning the work and puffing them. I'll venture the assertion that there are fewer "kickers" and "short-horn" deacons in Magnolia Baptist church than any other Baptist church in the State of equal size.

Fraternally,
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A request to Mr. L. I. Mills, secretary, Morgan School, Tenn., will bring a catalogue and full information of this school.

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THE OPENING OF THE DOOR.

Jennie N. Standing.

Reverend Silas Hillman, a missionary to a desolate section of a Western state, arrived at Newton early in September. It was a small mining town at the terminus of a new railroad, and was the home of the family and headquarters for the preacher. There was not a church within a radius of forty miles and no record of a sermon ever having been preached in the town.

Mr. Hillman moved his wife and four children in a little shack in the outskirts of the town. He started out to get acquainted with the people. He approached a group of men one morning who were leaving for the mines a mile up the mountain. His courteous greeting was met with a volley of fierce oaths.

"We don't want none of you soft-handed, meaty-mouthed hypocrites mosyin' around here," roared Jake Donovan, the foreman of the gang of miners, with a scowl. "It's enough to have the mine owners stickin' their noses into what don't concern 'em when they come on visits. You keep to the side of the settlement, parson."

The missionary did not enter into an argument, but next night to interest the women and children in a day and Sunday School. They met his offers of help with smiles as profane as those of the men.

Evenings and Sundays were spent in drinking, carousing and fighting. Often men and women were seriously wounded, but nothing could induce them to receive help from the missionary or his wife. There were frequent cases of fever, but with curses and threats the preacher was turned from the door when he attempted to make visits.

The autumn passed and not a sermon had been preached and not a home visited. Some time in November a box was sent to the Hillmans by a missionary society in Mississippi. It was a big, general box, with plenty of comfortable clothing for father, mother and for children for an entire year.

"We will at least be warm this winter," the missionary had said as he and his wife were packing the gifts. "But I feel for those good women who made a sacrifice for us to have these comforts. I am disappointed if they know of my utter failure to reach these people. I am almost tempted to give it up, wife."

"No, no, we must not think of giving up. Remember the years of fruitless labor missionaries have given in foreign fields among heathens. These are our own people and in time, with God's help, the door will be opened and you will reach them."

Again the preacher sought a hearing from the miners, visiting them at their work. The curses, threats and threats forced him to a retreat.

It was growing cold, bitter cold, by December. Many families of Newton were destitute. The men spent their wages in the saloon and then blamed the owners of the mine for their poverty. One bleak, blustery afternoon Silas Hillman was returning from the village post office when he passed the home of Pete Boggan, known as "Fighting Pete," because of his frequent difficulties after visits to the saloon. Pete's wages were usually squandered in fines. There was no window to the one-roomed hut in which the Boggans lived and for the light the ragged, hollow-eyed woman had left her door open. She sat by the smoking fire patching a tattered garment. Four hungry-looking, half naked, barefooted children were playing on the floor. With a silent prayer for guidance the missionary stopped and asked permission to come in and hold a short prayer service. The haggard woman gave a look of surprise and sat in sullen silence. She and her children were too spiritless to curse him but they manifested their aversion to the "missioner" by silence.

Without an invitation the preacher entered and seating himself on a rough bench read a love message from John's gospel. The woman continued to ply her needle, seemingly ignoring the presence of her uninvited guest. The children stared in open-mouthed amazement.

The Scriptural reading was followed by prayer. The woman did not kneel, but laid aside her patching, and slightly bent her head. As the preacher knelt, pouring out his heart in pleading for the people he would lead to the Light, the oldest boy, a lad of ten, who had never attended a religious service, cried gleefully, "He's tryin' to play leap-frog!" and sprang on the back of the kneeling man.

Without a word of reproof, or a halt in the prayer, the child was gently drawn within the clasp of the missionary's kindly arm, and awed into silence by the earnest voice until the service was over.

"I've found an open door at last, wife!" cried the preacher as he entered the sitting room a little later. "It is a very small opening, it is true, but we must use our opportunity to enter."

He told of the ragged woman and the half-clad children.

"We will divide our box with them," declared Mrs. Hillman, "and also give them the clothes our children have outgrown, and something to eat."

"Get the clothing and a basket of provisions ready and I will take them over at once."

It was almost dark when the missionary returned to the Boggan hut. The door was closed but it opened when he knocked. He handed the bundle of clothing to the boy who lifted the latch and placed the basket of groceries on the floor.

Hillman College for Young Ladies

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O. Patterson came, preaching for us until the following Thursday night. We were specially concerned to see the church members reclaimed for service, and so every sermon, with about two exceptions, was addressed directly to Christians. The attendance was splendid, the Baptists and Methodists showing keen interest. In spite of the fact that Dr. Patterson proclaimed Baptist beliefs in the clearest and most forcible manner, those Methodist brethren, even their pastor, expressed their approval with the heartiest "amens," and at the close of the services, by earnest words of appreciation. One notable indication of interest was the voluntary closing of the business houses, nearly all of which are owned by Methodists. I am not here praising Dr. Patterson, though I am tempted to do so, but I delight to praise his fearless stand for the truth, and his tactful, loving way of presenting it.

As said in the beginning, we were not working specially for additions to the church by way of numbers, for God knows this church does not need any more members just now; but we did get an addition to the spirituality of those already members—the thing I supremely desired. On Friday evening we had Prof. J. L. Johnson, Jr., with us, who addressed us on Christian education in a most inspiring way, creating in the hearts of those who heard an earnest desire for higher things. One young lady said, "He made me want to go to the Woman's College."

Yours for the Kingdom,
ROBERT H. RUSSELL.

CONCORD MEETING.

My meeting at Concord, Rankin county, which began on the first Sunday in August, was a great one. The preaching was done by Rev. Alex. A. Hughes. He preached with the Spirit and had power with God and men. There were sixteen accessions to the church—twelve by baptism, two restored and two by letter. Senator H. W. Bradshaw was liberated to preach. He had been a Methodist for many years. I baptized him one month ago. We think he will make good. The Lord be praised.

D. W. MOULDER.

BEULAH MEETING.

My meeting at Polkville, Beulah church, just closed. The preaching was done by Alex. A. Hughes, of Lucedale; the meeting lasted seven days. The preaching was plain, simple and with power. Large crowds came every day. The church was greatly revived. Sixteen were added to the church—fourteen for baptism, and two restored. The people all want Brother Hughes to come again.

I am now in my meeting at Concord, Rankin county, Brother Hughes doing the preaching. Three joined yesterday during the first service. I have baptized forty converts in my

churches during the last thirty days. My churches at Beulah and Concord are both near Antioch church, where our editor, Brother P. I. Lipsey, preached last week in a meeting where the Lord greatly blessed them. All the people we have heard say anything about it, are of the opinion that he not only knows how to edit a paper, but he knows how to preach. I will be next week at Pine Grove in Simpson county. Brother R. A. Eddleman is to do the preaching.

D. W. MOULDER, Pastor.
Lorena, Miss.

ROCKY POINT.

We have just closed an eight-days' meeting at Rocky Point church in Leake county. This is the third year for the writer to serve this church and it is a delightful work. At the request of the church, the pastor preached. The Lord gave us a spiritual revival and thirteen were added to the church.

B. E. PHILLIPS, Pastor.
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For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spend months at the Spas of Europe and are almost invariably cured or greatly benefited.

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"These were sent us by friends and we want to divide with you," he said simply.

The woman and children seemed too much astonished to express thanks, and the preacher hurried away without entering into conversation.

Next day was Saturday. Groups of the rough men had gathered to eat their mid-day meal when the missionary approached.

"How are you today?" he greeted affably.

Jake Donovan replied by an oath and a demand that the preacher attend to his own business. Others were joining in the abuse when Pete Boggan rose to his feet and interposed with a warning shake of his big right forefinger.

"Stop that cussin' this minute or I'll pummel the last one of you to a frazzlin'."

"Like to know what yer up to, 'Fightin' Pete,'" growled Jake.

"I kin tell yer in a jiffy. This here missioner went a preachin' and prayin' yistiddy and thar set my wife and kids ragged and shiverin' and starvin' and me not a dollar in my pocket. He seen they wuz needy and went home and brought back what was sent him and his for the winter. You'll not cuss and sass

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him while I'm around, boys, from this on. And if he wants to read Scriptur and pray and preach right now he's goin' to do it—if Fightin' Pete can help him out. This parson's c'lar grit, pards, and he's goin' to have his chanst."

The door was wide open! The message and prayer that came from the missionary's heart brought tears to the eyes of those hardened sinful men, and silenced the most profane. All agreed to attend a preaching service the following day.

A day school, a Sunday School and later a church were organized, and before another year had passed a comfortable church home had been built. With the growth of the church, Newton's human deadfall, the saloon departed, leaving peace, prosperity and progress in its wake.

"That box was the key that opened the door," Mr. Hillman wrote the missionary society in the far-away South.

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RED CROSS.

The American Red Cross is greatly in need of funds for the war relief work. It is planning to send a ship to Europe with some of its corps of surgeons and trained nurses, and surgical equipment and hospital supplies. We have appeals coming to us from there for all this aid, that is so greatly needed.

There are thousands of sick and wounded men and there soon will be tens of thousands, perhaps hundreds of thousands, in this terrible war.

The part that America will play in it will be the part of human brotherhood—to save, and not to destroy.

I hope your readers may aid in this great work for humanity. All contributions may be sent to the American Red Cross, Washington, D. C., or to local Red Cross treasurers. Donors may designate, if they so desire, the country for which they wish their contributions used. The Red Cross appeals for the aid of all. Every dollar will mitigate the suffering of some poor man.

Yours sincerely,

MABEL T. BOARDMAN.

WAYNESBORO.

We have just closed a fine meeting here. The meeting began Monday night, the 20th of July, and on Thursday morning, the 23rd, Dr. M.

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JUDSON CENTENNIAL.

G. H. Boone.

The Judson centennial affords a great opportunity for us to invest our money where it will bring in large results. Getting schools, seminaries and hospitals established in the foreign field means carrying out Christ's commission. If we ever take this world for Christ we must carry out His great commission. Healing, teaching, training and preaching is Christ's way. This is exactly the example He set for us while on earth and carrying out the commission He left for us means exactly the same as the example He set for us.

The only reason we haven't already taken this world for Christ is because we have failed to follow His example and carry out His commission. The field is white unto harvest and the laborers are few. The Judson centennial means a new day for the Baptist people, and in the near future we will see great hosts of trained laborers through the training and influence of this movement marching as valiant soldiers of the cross of Christ into these great fields that are not only open but white unto harvest.

Our schools, seminaries and hospitals in this country are training and sending out great numbers of men and women not only for home work, but God is calling some of the best of our men and women to go across the water and teach in these great schools that the Judson centennial is planting in the foreign field. If God should call you, would you go? If God should call your boy or your girl, would you help or hinder them from going? If Jesus, in the person of the Holy Spirit, impresses you to help build these institutions, will you hear His call or will you turn our Savior away? If God calls your boy or girl to the foreign field, which had you rather do, encourage them to answer the call and know that they are winning many lost souls to Christ, spending a happy life and go home to wear a crown or discourage them and see them spend a life of misery and perhaps a life of shame by fighting God's call and at last be saved as by fire.

If God impresses you to invest some of the money He has given you in this great movement, what will you do? Will you gladly respond and have a part in this great work and while He may not call you to go, be glad to know that you have a part in training the ones that do go, and when we meet on the other side rejoice together over the victory we have won, or will you lay up your treasures where moth doth corrupt and thieves break through and steal, and maybe after you are gone others who are now waiting and wishing you would die will come in and waste your living.

What we do we must do while we live. We can look around us and see examples of this. Many good people work hard and save their money hoping to help some good cause, but fail to fix their business exactly right and when they are gone their wishes are not carried out and

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others come in and devour their living.

This is not imagination with me, for I know of a concrete example. There lived in Coldwater, Miss., a dear old aunt of mine, Mrs. T. E. Yates, the wife of George Yates, a brother to Matthew Yates, who gave his life on the foreign field. Mrs. T. E. Yates and her husband were valiant soldiers of the cross; they worked hard and saved up their money; they did some noble things for their Master, and after a while God called him home. Mrs. T. E. Yates was left a widow for about thirty years, and then God called her home. She had saved her money and had continued some of the work she and her husband started out to do, but she saved the most of her money, hoping when she died it would all go to foreign missions, and she thought she had it fixed that way, but when she was laid away others thought differently. She left about nine thousand dollars to go to foreign missions; only about eighteen hundred went there where she wanted it to go. This eighteen hundred buys a piece of land in Southern China on which will be built a Baptist seminary. Thousands will go out from this seminary to tell the story of Jesus and His love, but just think of the good the nine thousand would have done. So let this be a warning to us—what we wish to do for our Master let us do it while we live. This is only one example out of thousands.

Think of the thousands that are going to hell in the foreign field and then think of how good God has been to us and let us help build these schools, seminaries and hospitals and carry out Christ's example and commission. One word about the Southwestern Baptist Theological Seminary. It has a fine location, good water, splendid teachers, but what makes it great is because it is founded on the truth. If you don't believe this come and see. It stands for getting souls saved and training them. Seminary Hill, Fort Worth, Texas.

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ANTIOCH, RANKIN COUNTY.

Dr. P. I. Lipsey assisted Pastor C. E. Dearman in a meeting of several days at Antioch, Rankin county, beginning on the fourth Sunday. The attendance at the services was large. The people coming from many miles around. The gospel was preached in great earnestness and in the Spirit of God. The Holy Spirit was present with us, working in the hearts of the people. Many Christians continued in steadfast prayer to God, and their prayers were for definite objects. Their hearts were made to rejoice as they saw their prayers being answered. The church was much revived. There were eleven who professed faith in Jesus as their Savior and Lord, and asked for baptism.

We felt that there was a genuine work of grace wrought in each one of these lives.

Three young men also came asking for restoration to the fellowship of the church, rededicating their lives to the service of God. The last service, on Friday morning, seemed the best, four coming forward for baptism, and one for restoration. Several of the young Christians made a wise beginning by taking The Baptist Record for a year. There were six new subscribers. It was evident that many were saying in their hearts, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

C. E. DEARMAN, Pastor.
Clinton, Miss.

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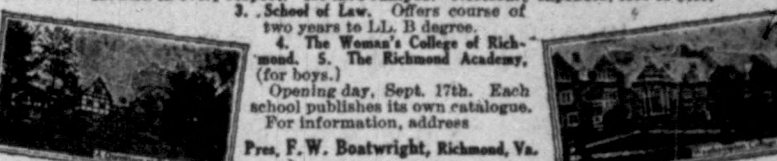
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Our annual protracted meeting has just closed after six days of services conducted by Brother T. J. Barksdale, Tupelo, Miss. His sermons are simple gospel truths expressed in marvelously plain and forcible style. For clearness of analysis; for the power of logical arrangement

he is unexcelled. Our church has greatly revived and the Christian people generally of our town have greatly encouraged and built up in faith. Two were baptized. We are thankful for Brother Barksdale's coming and sweet memories of his visit will be ours as we await his future coming.

L. B. WAGES, Pastor.



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The natural and I. CORINTHIANS, 13. *mystical body.*
 cause I am not the hand, I am 25 That there should be no
 not of the body; is it there schism in the body; but that
 fore not of the body? the members should have the
 6 And if the ear shall say, same care one for another.
 Because I am not the eye, I 26 And whether one member

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4% Interest on Savings

TWO MEETINGS.

The meeting at Georgetown begun the first Sunday in July and continued for ten days. The pastor was assisted by Pastor H. C. Roberts, of Biloxi. There were eight additions to the church—five by letter and three by baptism. Brother Roberts is a strong gospel preacher and will do excellent service in revival work. We have had a total increase this year of fourteen additions. The Copiah Association meets with us the

ninth day of September. We expect ye editor with us.

The writer assisted Pastor Ward in his meeting at Cross Road, Leake county, beginning the third Sunday in July. The meeting continued five days. Sixteen were added to the church by baptism. The meeting left the membership in splendid spirit. This was the writer's pastorate for years. He baptized almost 100 persons into its fellowship. It was a joy to return and break to them the bread of life. Brother T. G. Ward is their pastor at present.

The writer has assisted in several other meetings of which he will write later.

J. G. GILMORE, Pastor.
Georgetown, Miss.

JOIN THE BAPTIST RECORD PIANO CLUB

And save one-third the cost on a high-grade Piano or Player-Piano. By clubbing your order with those of ninety-nine other subscribers in a big, wholesale factory order, each of us gets the benefit of the big saving in price. Ten clubs have already been formed and every member of the old clubs is delighted. We are now forming the eleventh club and cordially invite you to join. Write for your copy of the club's catalogue and letters from old members enthusiastically praising the plan, the terms and the instruments. Address the Managers, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

ETHEL.

We have just closed a protracted meeting at this place, conducted by the pastor, Rev. J. T. McGee, which resulted in much good. The attendance was large, the business houses all closed and attended the morning services. At the close of the meeting the church went into conference and adopted a line of resolutions which they stood for, among which are half time for the church, making the call for the pastor an indefinite one, and placing the salary of the pastor on a monthly basis.

Yours truly,
ARTHUR REYNOLDS.

EDEN.

Beginning the first Sunday in July, Brother J. M. Metts helped me in a meeting at Meehan. Three joined the church by letter. Beginning the third Sunday, I helped Brother J. A. Barnhill at Damascus church, Franklin county. Five joined—four on a profession of faith for baptism, and one by letter. Beginning the fourth Sunday in July, I helped Brother Elmer M. Taylor in a meeting at Dillard's Chapel, Lafayette county. Eleven joined for baptism. At this church which was then only a school house there I made my first effort to preach. Since then I have held five meetings there and forty-three have joined the church in the five meetings. This was the best meeting we have ever held at this place and some of the brethren say they are going to pay my way back from Ft. Worth next year to hold them another meeting. The Lord has been exceedingly gracious to us.

I am to help Brother Tully this week at Rocky Springs, Yazoo county. Pray for us.

C. C. BRISCOE.